Bella Coola Indians - Carbon Original Part One I

BA-0054/001(09)

Once a man whose home was on the lower Fraser, was cooking fish with hot stones in boxes. To have the fish properly cooked he required to use four sets of stones. When the food was practically ready and he was dropping one of the fourth sets of stones into the box, the tongs, weakened by much hard usage, broke. The stone fell into the water with a splash and the boilig water burnt him severely, as, being salmon time, he wore no clothing. Even in his pain he thought how man was less protected than the beasts. This thought worried him. He fainted. S nhaloti saw that the man was worried, and when still unconscious, appeared to him, saying, "I see that you are worried because of lack of clothing, I have a message for you. Strange people, somewhat resembling yourselves, are approaching from the far west, they will save you in your trouble. You will find that they will be able to cook without the cumbersome boiling box, that their houses will be warm and even have smooth covering to the ground, they will have special places for sleeping, and wonderful cooking-pots. All will be warm in their houses and the fire will be invisible." As a result of this vision the man became the highest type of a kwal , a , a sna h m . In the autumn he moved towards Vancouver and built for himself a house of a special type with his sleeping apartment upstairs, reached by a ladder. XEHHAK S nhaloti had told him to transmit the message to other tribes, and for this purpose he travelled to Seattle, Koemox, and Nanaimo, telling what he had heard in his vision. He further said that the newcomers would wear clothing, only hands, feet and faces being exposed; this too he had learnt in his vision. The strangers would arrive during the generation of his hearers.

His fellow tribesmen used to eat large quantities of clams, which could only be gathered at the time of the full-moon or new moon when the far receding tide exposed a large expanse of clam-bed. The people decided to test his power so asked him whether he could get clams on one occasion when the tide was medium and the beds covered. The visionary was in his room at the top of his house but without raising his head he said, "Yes, get ready, I shall join you immediately." The people did not believe. The man descended, passed through the crowd which made way for him, and proceeded to the water's edge, all the time with eyes tightly closed. Arrived at the water he put down his hand to feel it, then carefully put his feet under the edge of water, as if he were placing it under a mat. He advanced with short steps, going through the motions of a person who rolls back a mat with his feet, and as he did so the waters piled up as if they had been a mat. In this way the clam-bed was exposed. When he felt weeds under his feet he knew he had reached the outer edge of the bed, accordingly he stopped, turned his back on the sea which was now as high as a wall, and restrained it with his back, without becoming wet. He called his tribesmen who came and gathered clams, some looking doubtfully at the wall of water before them. When all who wished to do so had gathered clams, he ordered them to leave, and returned himself towards the shore. The water followed him, became normal and covered the old area.

For a long time it rained steadily. The mountain creeks became swollen,

eWaq tmsi.

Dear Phil,

HELP! HELP! HELP! HELP!

(No, don't get alarmed, yours truly is in no more rows —— one was one too many, but I think that is all clear as no more has been heard) BUT I am to perform the following ——

1. Sing a song in public from a stage ? Can you imagine me in all my
2. Act as best man. role ?

To deal first with the first. One Dec 24 the Indians are to have a Christmas celebration, at which there are to be present both white and Indians with musical talent. Two old men who know no English wanted to sing a song in English, and asked me to teach them. I wish to appear infallible so attempted to teach them "Good King Wenceslaus" but licked the words was too much for them — though if you had heard me teaching singing you would have had a fit. They thought it would be fun if I sang a Bella Coola song and have taught me a six line ditty. When they heard my musical voice my teachers half suggested that I refrain, but I insisted — after all I can conceive of no place when I could sing in public — long an ambition of mine. I have done a lot of singing on the tour - site the year, being an amusement of the whites, but needless to say I am doing it chiefly through a desire to be a clown fool. I think the Indians will be pleased and if I do not get a better round of applause for my effort than most of the performers I shall be much surprised. Wish you could be here!

Now for the second: My pal Andy has long been on the best of terms with the daughter of the H B factor. Last year the family was violently opposed, this year they have been won round, and two weeks ago I escorted a delirious happy Andy home after receiving permission from his future mother-in-law. The two families and I were all who were present and I suspect it would be an affair of the closest nature. The following [illegible] Andy came to my room and made a few pertinent remarks [illegible] asked, Are you doing anything special next Saturday night? He [illegible] I said, Well would you mind standing by and helping Dorothy and me get married. Being in bed I could not fall through the floor, nor was I [illegible] to hear that it was to be done without saying anything, nor did the officiating clergyman the only one in the district, and that I was to break the news to both families. I tried to point out that it would be better to let the families know that Dorothy, the

so did the rivers, and the valleys became flooded. The people were forced to make canoes, and the improvident were in trouble when the flood rose to such an extent that canoes were essential. Some unfortunates were taken into canoes belonging to their relatives, those without relatives were drowned. The valleys were filled, at first a number of mountain tops were left exposed, but finally the bare peak of Mt. Nusk lst, the highest in the Bella Coola valley, alone rose above the raging waters. The Bella Coolas were driven to this peak, where a large camp was formed.There were strong winds at the time and on two occasions the mooring-rope of a canoe broke, one canoe being carried away towards the Skeena, and another towards China Hat: nothing was ever heard of the fate of the occupants of either. A Waq tmai canoe with its occupants landed on Mt. Nusk lst. The flood lasted until the people were almost destitute of food but at last the waters subsided. Many people had been drowned, others had died from starvation, in consequence there were fewer Bella Coola villages after the flood than before.

Years afterwards a man climbed to the summit of Nusk lst and found a number of relics proving the existence of a large camp, and thus confirming the tradition of the flood. Hundreds of years later a man from Nusk lst village decided to scale the peak. His name was Xo°t i°z. He reached the summit but a gale prevented any search for relics. Xo t i z determined that he would succeed on some future occasion. He was a married man, but built a separate room for himself in the upper part of his house and for a year kept s tsta. On the same day of the next year he again climbed the mountain. Owing to the care with which he had purified himself it was a fine day, no wind or clouds and brilliant sunshine. He found spoons and other relics of the camp, all turned to stone. Finally he took up a position on the very summit and looked to the east whence comes the sun. Then he looked southwards where he saw a huge column of smoke arising vertically; it was supernatural smoke, rising from a beautiful sea-shore where no house was visible.Looking west he saw a lovely country, but when he looked north all was dark andominous. When he had completed the circle, moving in the same direction as the sun, he started to descend. His fellow-villagers knew of his effort and were anxiously waiting his return. On the third day they saw him approaching and went to meet him. He summoned them all to his own house, and, standing on a box, told them what he had seen. When the story was finished someone opened the door, and the resulting gust of wind blew ashes from the fire on the speaker. Xo t i z fell dead w thout a mark on his body. The people were grieved as they had hoped to hear more of what he had seen. He was buried.

As further evidence of the flood Joshua has heard that a white man has seen a white man's anchor on Kwatn Mt, 40 miles west of Bella Coola, above the timber line. In order to see this a man must practise s tsta, regardless of his physical strength.

Personal conversion of Joshua. When a young man he took part in all the excitements of the village, used to drink heavily, and to make wine. On one occasion he had made a barrel of wine, he and his friends drank half of it, and Joshua went to sleep in the room with the half-filled barrel. He dreampt

*The smoke was due to siut, accordinly the man who saw it had a qwi s m.

that into his room came a man, the upper part of whose body was invisible, while below the thighs he was clean and white. This creature gripped Joshua by the nape of the neck, and carried him to the barrel of wine, revolving on himself in the course followed by the sun * as he crossed the floor. The vision spoke, "You made this, it is fearful stuff, itwill make your life dirty in fact it will make you like this." As the creature said s said this it carried Joshua, still turning sunwise, to the doorstep and held him face downwards. The doorstep is the dirtiest place in the house because everyone steps there on entering. Joshua repented of his evil ways, became a Christian and a teetotaler. (Note, T.F.M.---in spots.) Since that time the half-man with the white legs has appeared to Joshua on several occasions.

Every person, man, woman, chid or slave, has a h xmanoas. It comes at birth and watches over the life of the person. The first people had them. A man's ability to acquire possessions is due to him having a strong, active h xmanoas. The h xmanoas is really in four parts, the most important being situated in the nape of the neck; this is the part that urges a man to do good. Another part is in the body, another in the legs, and the last in the feet. If the h xmanoas gets out of place its owner falls ill. A strong h xmanoas, capable of bringing success to its owner, should always be trembling, a weak h xmanoas is sluggish and inactive.The h xmanoas is invisible resembles the small bone shaped like a maple-leaf which is found at the back of a salmon's neck. The Bella Coola do not know how the appearance of the h xmanoas has been learnt, since it is invisible, but this is common knowledge none the less. When a man shuts his eyes and thinks of some distant place his mental image of the place is due to his h xmanoas having forthwith gone there with the speed of thought. If a man's h xmanoas leaves him he becomes very sick, this is one of the most common causes of sickness ans death. If a man is sick his relatives summon an a kwal . The latter is able to tell whether a h xmanoas is absent although he is not able to see it. If the a kwal decides that the sickness is caused by the absence of the h xmanoas he tries to recall it.He removes his skin cloak with its shoulder ruffle, ~~XXXXX~~ it on a stick and sings, at the same time pointing the stick with pendant cloak up, down, and around to all points of the compass moving it in a sunwise direction. Finally he locates the lost h xmanoas and causes it to enter his cloak. This is then placed around the sick man, transferring thereby the h xmanoas to its owner who at once recovers. Should the h xmanoas be not recaptured the patient would die. In this case no action would be taken against the a kwal . When Joshua was a boy there were several old men who understood the science of recalling a lost h xmanoas, but now no one has the skill owing to failure to practise s tsta.

At death the h xmanoas goes flashing around with the speed of thought, revisiting the places and people well-known to the deceased during his lifetime. Very rarely a h xmanoas communicates with the living on such a trip. If, as happens very rarely, a person knows by intuition that someone has died his

* The sun is considered to move in the direction east, south, west, north. On many occasions the Bella Coolas revolve in this same direction, henceforth I shall refer to this as sunwise.

knowledge is due to a visit from the h xmanoas of the deceased. In such cases he does not know who has died, but soon learns in the general course of news . After flashing around the h xmanoas divides into its four component parts. The good part, situated in the neck, goes aloft to Nusmata, that situated in the body enetrs an owl, that in the leg enters a wolf, while that in the feet ~~XX~~ stays with the body and becomes earth.

Joshua knows of only one case in which that part of the dead which enters an owl has ~~XXXX~~ entered into communication with the living. A number of men and women were on the bank of a river near ~~XXXX~~ Talio. One man kept swearing and using offensive language although there were ladies in the party. An owl was hooting continually from a neighbouring tree. Half in jest several of the men told the man who was swearing to be careful, as perhaps a relative was listening. The man was a hot-headed individual, brave but foolish, and he asked the owl, "Are you a relative of mine?" No answer. He repeated the question four times, when the owl spoke, "I am so-and-so", giving the name of a dead grandfather. This happened before ~~XXXXXX~~ before Joshua's lifetime.

The father of Robert Hood had a kwal power. Once he was ill, so sick that no doctor could help him. He coughed up blood, eagles's feathers had been heaped on his body and hope had been abandoned. Siut came to him in the shape of s siut . He became well rapidly and had great power. S siut had told him to use his power beneficially and had further instructed him in the use of a stick wherein lay his power. Whenever this man danced a stick, decorated with bands of cedar bark wound spirally, was hung horizontally from the roof of his house. carried a similarly decorated, but smaller,stick about 2 ft. 6in long, and 3 in. in diameter, having at one end a tuft of bark. During his dance in which he sings of s siut , he goes under the suspended stick, held the small stick in his hand and blew on one end of it, then threw it up so that one end struck the large hanging stick. This was presumably done by the tuft of bark folding over and catching in some way. Again he danced and when under where the two sticks were now suspended, he jumped up, caught the lower end of the smaller stick with his hands; this supported his weight and he swung back and forth on the stick until he voluntarily released his grip and dropped. When next he danced under the sticks he held out one hand with palm uppermost beneath the smaller stick, the other was held in front of the mouth pointing towards the suspended stick. blew on the latter as if blowing dust from his hand to the point of contact of the two sticks, and the smaller stick dropped into his outstretched hand. This showed the power contained in the stick.

By means of this stick could cure diseases. When told in what part of the body the pain was situated he pressed on that part with one end of his stick. Then he carried the stick to the fire and held the end which had been in contact with the sickness in the smoke. He puffed twice with his mouth on the end of the stick, and the sickness departed. The sickness had been absorbed into the stick, and later driven from it by the smoke.

This man made quite a reputation for himself with his ability to hang from his small stick. On one occasion when he had gone fishing on the lower Fraser River he was encamped on the ocean beach near Seattle, where he had gone after the fishing season to pick hops. Four white men who had heard of his powers came to his tent for a demonstration. He put on his robes, took his small stick from his box, and used the ridge-pole of his tent as the heavier horizontal stick. The white men examined the small stick and found

nothing peculiar about it. The man performed his dance, in the course of it throwing the small stick up against the ridge-pole where it remained suspended, and from which he hung. After releasing his hold he struck the smaller stick a slight blow with his hand and it at once came away from the ridge-pole.

In the old days the Kitkatlas used to raid up and down the coast for prisoners, including Bella Coola. Such prisoners were often sold or traded from tribe to tribe thus reaching places far distant from their original home. Once a Bella Coola who had been carried as far as Alaska as a slave returned home and told how in that part of the coast a Bella Coola man or woman was frequently placed in the hole for a house post, and crushed to death when the slaves inserted the post. This was not a Bella Coola practise, but they were so enraged that they did it in revenge to a single Alaska slave. The custom is said to be common on the coast, in cases even men of the same tribe being buried. The Bella Coolas rarely, if ever, had original ideas, usually new practices came from the northern peoples.

Joshua remembers the return to Bella Coola of a woman who had been raided as a slave when a girl. She had been traded from tribe to tribe, passing by easy stages to the far north where "the white man got money stone"-----?Yukon. Then she began to be bandied back, and finally passed into the hands of an important man living north of Port Simpson. She was often beaten, in fact she carried to her grave the scars on her back where her various owners had beaten her. Her owner had also a Bella Bella slave, a man, with whom Slu kwola was on friendly terms as she had Bella Bella blood in her veins. She suggested to him that they kill their master and escape, saying that she knew the coast. He agreed. At this time their master with the two slaves was catching halibut. When they returned to shore in the evening she cooked a great deal of halibut for him. The effect of a hearty meal and the fire made him drowsy, then she seized an axe, struck him on the head and thus killed him. They carefully scraped up the blood, tied stones to the body and threw it into the water in order to make the people believe that all three had been drowned. Eventually the two slaves reached Bella Bella whence Slu kwola returned home. She had been carried away from Bella Coola when a girl, and was past the age of child bearing when she returned. In this time she had almost forgotten her native language. She told many stories, including how she had seen slaves buried under totem-poles in the north. Slu kwola herself had escaped this fate because she was industrious and therefore valuable as a slave.

5

Long, long ago
Once upon a time ~~In the old days~~ boys used to go swimming on the tide flats below Bella Coola. ~~Very long ago~~ a boy of ~~15 or 16~~ saw a large log floating a little distance out, swam to it, and got on. He called to his companions to join him; three younger boys did so. After a time the other boys went home from the shore. It was a warm day, and the four lads on the log lay on their stomachs and fell asleep, rocked by the tide. At sunset the oldest boy awoke and found that the log was out of sight of land. He woke the others, it began to get cold. One went along to the end of the log where roots had been, found that the log was hollow, so crawled in. It was warmer there, accordingly his three companions joined him. They spent an uncomfortable night with the log tossing and pitching in the open sea. Next morning when the eldest boy crawled out to the aperture of the log he saw a bird's tail projecting down into it. He seized the tail, and hauled down into the log a swan

the neck of which he quickly wrung. Another swan's tail appeared in the aperture, again he caught and killed the bird, this was followed by a third and a fourth, both of which he treated in the same way. Apparently four swans had been sitting on the log, and each moved up to the end when the leader disappeared. For four days and four nights they remained in the log, and every morning four swans lit on the end and were killed by the eldest boy. With the skins he made K rude cloaks[illegible] using four skins for each sewn with sinew from the birds. On the fifth day the log grounded on a beach.

As the eldest boy looked cautiously out he heard a strange sound as if quantities of dust and small articles were falling from a height. He remembered an old story how the early people had disposed of their ashes by sending them to a distant land on what my informant described as similar to the sawdust conveyor in a sawmill. The boy concluded that he must have landed at the other end of this conveyor. He also remembered that at this place a malicious siut, s a , lived who set concealed traps in the ground. If a man should step on one of these he fell through into an unpleasant under-world. The boy thought that he saw one of these traps which confirmed him in his [illegible] belief that he had landed at the land whither the ashes had been conveyed in old days. One of the smaller lads was over-anxious to get on shore, fell between the log and the beach and was drowned. Then s a appeared from below through the trap. He was surprised at seeing such a large log, and sent his strong man to pull it ashore. The log was too heavy for even his strength, however he managed to lift one end ashore, where he dropped it with a crash that burst the log and exposed the boys. S Aa asked them whence they had come, and they told him. He took them into his house and invited them to sit down opposite the door. In the doorway they saw a wooden spit on which was impaled their companion[illegible] with the spit passing through his mouth. The three boys cried out in horror, and S a asked them if it was their drowned companion, about whom they had told him, and they replied that it was. S a brought them a man's head as food, which they refused, whereupon he had a seal killed for them which they ate. Then S a removed the corpse from the spit and rolled it in a cedar-mat, while the boys watched. S a made a spitting sound and moved his hands to and fro over the body, the dead lad moved, and when the mat was rolled away he was alive and well. The four boys rejoiced very much.

S a told them that he had a man who every year took the salmon to Bella Coola in his canoe, Noakhm m, which was about ready to start, and that he would send them home in it. He went away to inquire and found that Noakhm m was going to leave the next day. The boys set out in Noakhm m with the salmon bringer. On the way the salmon bringer used to lower the sides of his boat for the salmon to go out, swim around, and jump, then they used to return, the sides were raised and the journey continued. A mallard duck sat on the prow of the boat and quacked incessantly. After four days Noakhm m moored at a pile which had been driven by supernatural power at the extreme low tidal mark below Bella Coola, where a canoe was found in which the boys were sent home. They were received by their friends with great rejoicing as returned from the dead.

This boat brings the salmon to Bella Coola on the same day of every year, but because of our impurity it is only on very rare occasions that we are able to see it. The boys themselves were never able to see it again. About three generations ago a number of people were returning towards Bella Coola after gathering roots on the shores of South Bentinck Arm. The moon half waned at the time. As they came in sight of Burke Channel they saw a large boat proceeding towards Bella Coola. It had four masts, but no sails, and moved rapidly without leaving a wake. The root gatherers heard a humming sound inside and the quacking of a duck at the bow, so

During the lifetime of Joshua's father a Kwatna stalt m with some friends set out for Namu, travelling overland to Restoration Bay and thence by canoe. On their return journey they decided to stop to gather clams in the rocky part of Restoration Bay. As the canoe shot round the rocky point they saw a buqz gathering clams, using its fore-paws for the purpose. The paddlers backed their canoe behind some rocks whence they could observe the creature without being seen. It acted as if it were frightened, constantly looking around, then hurriedly scraping up an armfulX of clams, dashing off with them to the forest, and again returning for more. The stalt m decided to attack the creature. A frontal approach was impossible owing to lack of cover, so he landed and, armed with a Hudson's Bay musket, crept stealthily through the forest. He found a large heap of clams where the animal had been storing them. When it returned from the beach with another load he raised his musket and fired, but the musket burst in his hands, without, however, hurting him. The buqz shrieked and whistled, whereupon hordes of its mates appeared through the forest. The frightened stalt m dashed to the beach and out into the water, calling to his comrades to save him, which they did in their canoe. The failure of the musket was attributed to the buqz being siut.

The buqz is an animal somewhat shorter than a man, it walks on its hind legs XXXXXXXXX in a stooping posture, with its long XX arms swinging below the knees. The chest, which is covered with long hair, is very large betokening the great strength of the creature. The buqz frightens enemies by beating on the trees with its arms and long penis. Joshua has never seen one of these creatures, but once when encamped above Canoe Crossing XX a troop of them surrounded his camp every night for a week. He heard them roaring and beating on trees and branches. Joshua was gathering branches one day when he heard them close around him, his head swam with terror but he remembered that he was a Christian, so called on Jesus, grabbed his axe and dashed into the place where the sounds were loudest; he heard the animals moving off all around him, but failed to see one.

Long, long ago there was a large Bella Coola town on the Whitewater River, a short distance above its junction with the Bella Coola. The soil in the vicinity was of clay, supporting a heavy, but not dense, forest growth. At that period it was the practice of the Bella Coolas to cover a corpse with skins, and place it in a crouching position in a box which was lashed with sinews and suspended from a tree. The inhabitants of this town were much worried because on the morning after a funeral the box would be found on the ground with the lashings cut, and no trace of the body. The son of a commoner suggested to a friend, the son of a stalt m , that they should solve the mystery if the stat m would consent. They thought that a s sta must be robbing the coffins. They planned that the young commoner should be placed in a coffin and hung in a tree with full funeral rites, while his comrade

concluded that it must [redacted] Noakxn m. Af[redacted]ter watching it [redacted]til it reached Windy Bay, a distance of about 2 miles, they plucked up courage to follow the craft. They were carried along rapidly as if attracted by the force of suction and soon caught up with Noakxn m. The boat stopped with its bow at the bank about half a mile below the mouth of the Bella Coola River, and the stern projecting out into Burke Channel. Its length was about 600 yards. Nothing unusual happened to those who had seen Noakxn m, although,as this was siut, they had had a . They felt that at death they would know all things.

watched from ambush. This was done. The place of disposal of the dead was some distance from the town but connected by a well-cleared straight trail, the son of the stalt m lay concealed in the bushes, and the townspeople had provided themselves with resinous sticks for torches in case their assistance was needed to deal with the malefactor.

The boy in the coffin kept watching and presently saw a sn n approaching instead of the expected s sts. The sn n jumped for the box, ripped the lashing, and pulled it to the ground where he hauled out the corpse and stuffed the boy in a basket which the sn n carried on his back supported by a tump-line around his forehead. This basket was provided with bone MMMMMM spikes which projected inwards and downwards preventing the escape of anyone placed inside. The boy continued to feign death while his friend roused the town. A good Indian trail led along the Whitewater for about 20 miles, this the sn n travelled at a tremendous speed, ability to travel rapidly is a characteristic of MM sn n . Across the trail lay two windfalls which had never been cleared away because they were at such a height that a man could pass under them. The boy knew of these and planned to grip the first in passing in the hope that the animal would be unable to turn to get at the basket and would therefore become pinioned. The boy did so, and hung on for as long as possible against the straining of the sn n . Finally he was forced to emit wind through the rectum and release his hold. The sn n had thought that MMM its basket had caught in the windfall, but it had also heard the sound of the emission of wind so had become suspicious. It took off its basket, removed the boy and laid its hand over his heart. The boy held his breath long enough to deceive the sn n . Another attempt was made at the second windfall, but again the boy was forced to yield through emitting wind, and the sn n was more suspicious, but the boy succeeded in holding his breath for a very long time and escaped. They had now reached the base of MM MM Mt. Ta oax which they ascended in a diagonal direction until they reached the sn n 's home, an underground house entered by a hole in the roof which also served as a smoke passage. The boy was carried in and MMMM thrown down at the base of one of the walls. He lay as if dead, and took stock of his surroundings through half opened eyes. A double-endedstone knife hung near the doorway, while on the walls were numerous articles that had been placed in coffins, skins, tools etc. A female sn n and two children were in the house in addition to his captor who was the husband and father. The latter took the skin from the boy leaving him naked. The two children began to play with his testicles, and asked their father if they might have them for ear-rings. The father said, "No, this is no ordinary corpse. I am going to make ear-rings for your mother from the testicles." Meanwhile the mother was cooking a meal MM of human flesh. Glancing at the walls again he saw numerous corpses, or parts of them, hanging up in the manner used for salmon; MM they were all corpses which had been taken from coffins.

After eating the male sn n sharpened his knife and prepared to skin the boy. He seized his beard and raised his head, then blew on his throat MM in order to clear away the hair for a free passage for the knife -----as Bella Coolas do when skinning animals------andmade a vertical incision in the neck and chest. The boy had been waiting for this in order to have proof of his adventure when he returned home. He uttered a hoot, such as is made by slut, the sn n fell back in surprise, whereupon the boy hurled a brand from the fire at the other sn n s, seized the knife from near the door and fled. When he reached the base of the mountain he found that the MMMM sn n was pursuing him, though without the basket. A sn n is able to fascinate and intimidate its prey by emitting flashing beams from its eyes; the animal tried this but without success since the boy had now supernatural power. The sn n was gaining when they arrived at the Clearwater but the boy dived into the river, swam down under water, and emerged on the other side. The animal wasted time by searching the river bottom, but when it finally located the

boy it plungedrapidly down the river-bed in pursuit. The boy again escaped by swimming and in this manner the pursuit continued down the valley, the boy crossing and recrossing the river whenever the sn n came close to him. Meanwhile his companion had remained watching on the trail near the village. He saw a solitary figure approaching and sent word to the town that one of the search-party which had been sent out after the boy, was returning. But all of them had already come back so they knew it must be the hero, and all the villagers turned out in a body to greet him. When the pursuing sn n saw the large number of people it returned up the valley.

The boy told his experiences and in proof of his veracity he showed the wound on his throat and chest. He suggested that it would be an easy and profitable task to kill the four sn n s. The village nonedjcnost m decided to take action' They sent word to the other Bella Coola villages, asking for support, and requesting that those intending to take part in the fight should bring soiled clothing, cedar bark cloths used by women in menses, and resinous sticks for torches. Pads stained with menstrual blood are effic cious against siut, but only when used by the husband of the woman who has worn them. Several months elapsed while the pads were being collected, as they are usually destroyed, then the expedition met at Stu x and set out under the guidance of the boy. When they reached the base of the mountain he pointed out the smoke arising from the sn n 's house, but not one of them could see it. They went on, when half-way up the mountain the boy again pointed out the smoke, but again it was invisible to all except himself. The sn n heard their approach and came to the door of its house, but the boy alone could see it. The animal flashed its power from its eyes at them, and all but the boy fell down senseless. After a time they recovered and continued their course, again the sn n stunned them with its eyes, but this time the effect lasted for a shorther period. Alternate stunnings and advancings went on until they were close to the cave when the power of the sn n ceased to inconvenience them, the boy had transmitted to

his companions his own power, befor which the sn n was helpless. They were now at the house but the boy alone could see it. Under his direction they tied the pads and soiled clothing to the resinous sticks and threw them where he indicated. The male sn n kept throwing them back, but though they saw their missiles returned and used them again, they could not see the thrower. After a time they heard a sound of choking, it was the death agonies of the sn n children. They continued to hurl the burning weapons, and another choking marked the death of the female. later another choking proclaimed the death of the male. When all noise had stopped the boy opened the door and all saw the four animals lying dead. Some of the attackers recognised objects on the walls which they themselves had placed in the coffins of their friends or relatives. This loot was taken back to the village for return to all claimants. The four sn n were skinned and their wavy pelts long continued ot be a source of pride to the village.

Above Canoe Crossing there was long ago a village at a point where a creek entered the Bella Coola River, one from either side. The people in this village lived in underground houses, which faced the river. One night a newly born baby was crying in one of the houses and its mother decided to fee it. A small fire was burning by the light of which she saw a sn n looking into the house through the combination doorway and flue. The animal had a white patch on its throat. There was always trouble at this place so the people used to sleep with their weapons beside them. The woman cautiously awoke her husband who reached for his bow and fired an obsidian pointed arrow into the white spot on the beast's throat. With a roar the beast vanished from the opening. He was afraid to investigate that night but the family built up a roaring fire as a protection. Next morning when he searched with his friends nothing was to be found, even the arrow had disappeared.

Near Nus lst there was a large stone on the bank of the river which served as

a landmark. A few days after the visit of the sm a one of the animals took up its position on the stone where it groaned incessantly. No one had the courage to pass the place in a canoe. K The son of a Stu x stalt x wanted to investigate the animal and asked a fellow-villager, a young commoner, to accompany him. The latter was unwilling but he was under obligation to the young man, who further pointed out that ~~XXXXXXXXXXXX~~ any evil results would fall on himself as inciter of the expedition, so finally the commoner agreed. They set out secretly in a canoe with the the stalt n 's son as captain in the stern. When near the rock the canoe was reversed so that the stern was grounded against the rock. The captain was confident in his own supernatural power, but, as an extra precaution, seated himself on the rock with his feet in the canoe so that if the sn n made any hostile move he would be able to push off the canoe with his feet and give his comrade a chance for his life. The ~~XXX~~ sn n continued to groan so sorrowfully that the boy was touched and soon the two were weeping together. The animal told its sad story, how it had lost both its basket and its child, which was the animal ~~XXXXX~~ shot at the entrance to the underground houses. It was lonely and had taken up its position on the rock in order to tell its story to some brave man, and was disgusted at the cowardice of most people who had avoided it. It drew out a copper on which it had been sitting and gave this to the boy, telling him that if he went to its cave on Mt. Mi la he would find many more which he had obtained from the coffins of the d ad. After thus telling its woes the animal left, ~~X~~ saying that it was going to Naou, a word signifying indefiniteness which may be translated as, "I don't know".

The young man afterwards went to the animal's house where he took possession of many coppers; if anyone else had gone to the place the house would have been invisible to anyone else. Still later the body of the slain sn n was found about 6 miles above the village.T The corpse had caused a blight to the countryside, even the vegetation suffering as if salt had been placed on the soil, while bones lay

around as if the place were an old battlefield, not only those of the sa n but also of many animals which had [illegible] died from eating its poisonous flesh. Joshua's relatives refused to settle on that particular spot and the land is still considered barren.

About two generations ago a man named Toi k who was slighted [illegible] in the distribution of food at a feast of sedas decided to become a s sta in revenge for the insult. As a kwal , Anu saiskai ai kakz, lived in a village about 3 miles up the valley from Toi k 's village. This man was a regular practitioner, able to cure the sick, or cause death if directed to do so by the nonadjacent m. He had two rattles identical in outward appearance, but the one used for curing contained a hard, white,four-sided object (probably rock-crystal), while the rattle used to kill contained human and wolf teeth. Anu saiskai ai kakz had received orders to kill a certain man which he was unable to do owing to the loss of his wolf teeth. Casually he mentioned his difficulty to Toi k who said, "I can supply you with teeth and you will have greater power than ever."

Next morning Toi k guided Anu saiskai ai kakz up the mountain on the north side of the extreme head of North Sentinel Arm, immediately to the west of the Necle-tsoonnay River. The Bella Coolas frequently went hunting in this neighbourhood but even Anu saiskai ai kakz did not know that a s sta was on the mountain. When they reached the box, which was about 3 feet long, Toi k kicked the box four times with his left foot and four times cried, "Wake up."He then lifted the cover which showed the box to have many compartments, each [illegible] used by the owner for causing death in a particular way. Thus one compartment would be used to kill a man by stomach trouble, another for urinary trouble, a third for sudden death, and so forth. The bottom of the box contained a thick black oil the composition of which was unknown to my informant. If Toi k wanted to kill a

person he would dip some article which had been used exclusively by the person in question into the oil at the bottom of the compartment which contained the disease by which he wished the man should die. This is the usual method employed by s ks, whether operating under the authority of the nonedjonost m, or illegally as Te k . The placing of the article in the oil causes sickness, if it is desired to make the disease more severe, the article is lowered further into the oil, and conversely if it is raised slightly in the oil the sickness becomes less acute. A s k or an accomplice always provided himself with personal possessions of his fellow-villagers so that he could work his power if required. On the July preceding Anu saisKai ai kaka's visit to Te k 'e s sts, which took place in April, a boy had disappeared from the village and it was believed that he had been drowned. The boy's decomposed body was in the box and Te k explained to his guest that he had instructions to skin the boy in order to use the skin as a personal possession of the boy's family, but finding this too difficult he had taken the whole body. If he wished to kill a man quickly he placed an article belonging to the intended victim on the back of the neck of the corpse, the spot where the k ssmoas resided during life, and the man would soon die. Te k fumbled around in the box for some well teeth which he gave to Anu saisKai ai kaka, who was very grateful for the ad gift.

Rumours began to spread that Anu saisKai ai kaka and Te k had been in company and that the latter was practising s k . He became unpopular and was forced to leave his own village and settle three miles up the valley in the village where Anu saisKai ai kaka lived. Te k decided to murder the prime mover in his expulsion. One night Te k 's son stole the night chamber, musical at , belonging to this man. The intended victim's wife discovered the loss during the night; she realised the danger ensuing if it should fall into the hands of a s k , but although a great outcry was raised and diligent search made, it could not be found. One of the compartment's in Te k 's box contained the bladder of a bear tied into sections;

the placing of a personal possession in this compartment ~~XXXXX~~ prevented its owner from urinating. To k used this compartment. His enemy suffered stricture of his urinary passage and died in agony.

As is customary in Bella Coola the widow and family of the deceased placed ashes on their faces, the ashes remaining for one year. The widow was grief-stricken and left the ashes on her face for longer than the usual year. On different occasions To k and one of his sons made slighting remarks to her about ~~XXXXXX~~ her excessive grief. She informed her relatives. One of these lived in the village where To k had sought refuge and where he was regarded with suspicion. He called the stait m a of the dead man's village to discuss the affair. On the third day To k , who happened to be in the village, was summoned before them. He sat on a box in the centre of the council and denied in a slow tone of voice all accusation of s k , adding that he was poor and powerless. At this moment Anu saiskai ai maks dashed into the meeting carrying a loaded rifle and defended To k vigorously, saying that it was a disgrace the way in which unjust accusations were made against him. One of the villagers rushed behind Anu saiskai ai h and knocked his rifle up in the air where it went off harmlessly. Then he threw Anu saiskai ai hel on the floor and threatened him twice with the large knife with which he was armed, saying, "I am no stait m but I will not brook your interference in this matter." Anu saiskai ai lost courage, admitted that he knew of To k 's evil-doing, and had seen his s kets containing a decomposed body. To k appeared undisturbed and said, "Well what are you going to do about it?"

The stait m left and To k was allowed to escape to his village. Soon after a feast of eolas was given at which it was decided that ~~XX~~ To k should be killed. He was invited, and accepted. When busy with his spoon the man sitting third from him in the row slew him. One of To k 's sons who was standing near the hole in the floor near the front door for refuse escaped through this. On the following day To k 's brothers were killed, including one who was followed to the forest where

he was hunting. His two sons were eventually killed while his two daughters were given as concubines to a famous warrior who kept them under close confinement, never allowing them outside his house unless guarded. Anu saiskai ai hakz guided a party to the s kats which was found to be old and moss covered, it was brought down to the river and thrown in.

This story concerns the mother's father of Judas, who is now about 7f years old. This man was a stalt m who used to catch salmon in the old-fashioned hemlock trap. The stalt m [illegible] was the owner of the trap and took the larger share of the spoil, while the commoners who helped him received smaller portions, any fish left over at the end of the distribution were sold by the stalt m for his personal profit. This particular stalt m was helped by a very fine fisherman who died. As usual the man was buried in the construction position. After the funeral the stalt m [illegible] examined his traps, and then returned home physically weary, and lamenting the loss of his valuable assistant. He could not sleep so decided to gather firewood. He took an iron axe and ascended the small mountain immediately behind Gonpotx. There was a late rising full moon so that it was almost as light as day when he cut his sticks. After completing the work he heard a grating sound as if a person with a heavy burden was climbing the hill. Hastily putting from his load he hid himself so that he might have the light behind him to observe the person whom he now saw ascending the hill. Soon he recognised that it was the village a kw l carrying a coffin on his back. His suspicions aroused the stalt m decided to follow, believing his axe to be sufficient protection.

The a kw l passed over the crest, down the other side, and ascended the slope of the large mountain on the east, taking long tangents as if to hide his course. The st lt m followed. Finally the a kw l cleared away the brush from a spot, then the pursuer heard a grating sound as if a large stone was being dragged over

another, and the a kw l disappeared into what the watcher saw was a carefully hidden underground house, the brushwood and stones having covered the concealed doorway and stairs exit. The watcher cautiously crawled to the entrance and looked in where he saw the corpses of those who had recently died in the village ranged in a sitting position against the walls. The a kw l removed from the box which he had just brought in the corpse of the expert fisherman. The a kw l now began to dance, wearing an ornament of human toe and finger nails which shook as he danced, while a mechanical contrivance worked with his right knee caused the head to beat time on the floor and leer up at intervals as the living do at dances. The dance was to welcome the new arrival and to initiate him into their circle. The on-looker was forced to laugh. The a kw l showed no surprise but invited him to come down the ladder into the house. The a kw l admitted that he was X- r s k and showed him his a kete which contained the preserved skin of a left hand. He explained that by using this he was able to avoid having his a sta in an easily accessible place. His favourite method of killing was to place in front of a sleeping victim's mouth a piece of soft moulded sealing-wax which caught a portion of the sleeper's exhaled breath; the wax containing the breath, a personal possession, of the victim was then placed in the hand, which the a k closed upon it, with the same results as if the a kete itself had been used. The visitor realised that the other would not have given him this information unless he had been confident of killing him before the information could be made public, so he took every precaution. Towards morning the a kw l -s k suggested that they return home and ascended the ladder first, intending to stun his companion while climbing, but after him. The skelt n was too wily and defeated the plan by following closely at the other's heels, finally shoving him over the top of the ladder with a push from his hand against the other's posterior. The a kw l -s k covered the entrance to his house so efficaciously that a passer-by might walk over the top without suspecting its

presence. The malefactor, all the time carrying his hand under his armpit, now proposed that his follower should precede him down the mountain but the latter refused. Afetr some dispute the a kw l -s k himself led the way, with the other following within touching distance of his heels and declining all invitations to precede. Near the village they separated, each going to his own home.

The stalt m realised that his life was in danger so instead of going to sleep he sat resting his arms on a box with his head on his arms as if in slumber. Soon he heard a sound. Without raising his head he watched the a kwol -s k approach and hold a piece of the fatal cedar-bark in front of his face. When he had breathed on it the man placed the bark in the hand and withdrew, the stalt m all the time simulating sleep. After due cogitation he decided that he would try to best his enemy as otherwise his own fate was sealed. Cautiously he went to his enemy's house where the evil-doer, believing his own danger to be a thing of the past, was sleeping carelessly with his hand on a box beside him. Moving stealthily the stalt m took a piece of cedar-bark, held it before the sleeper's nose and then inserted it in the hand, from which he drew out the bark polluted with his own breath. Having accomplished his purpose he returned home without disturbing the sleeper.

S k s never wash or wipe their noses unless they are planning to kill someone. The stalt m therefore expected to see his foe go to the river to wash, nor was he disappointed. As the first streks of dawn were tinting the peaks of the mountains the evil man went down to the river carrying in his hand his nuskal at a. First he smeared himself with urine, then entered the water as far as his knees; he remained there for a short time and then returned to the shore. He repeated the process, this time penetrating until the water covered his thighs, again returned to shore, and again re-entered the water till it covered his shoulders. The reason for this is that the human body is not a single entity, as, for example, a stick; the

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body is one, and yet four, the four parts being from feet to knees, 2, from knees

to thighs, 3, from thighs to shoulders, and 4, neck and head. When the a kw l - K
s k entered the water for the fourth time and dipped his head trouble befell him. The hand was carried under his armpit and when he went under the surface of the water bubbles escaped, showing the power of the destructive agent, but the bark had been changed and the power reacted against himself. He could not raise his head, instead his feet floated above the surface. The stalt m aroused the villagers who came rushing down to the bank in a half clothed condition, rubbing their eyes. They brought ashore the body of the drowned man. The stalt m told his experiences of the preceding night, and of the corpses in the hidden house on the mountain. They went to the place and the bodies were claimed by their relatives. The relatives of the s k were all slain with the exception of an infant daughter who in time became the mother of Judas.

Judas is at the present time regarded with fear and loathing as a worker of evil, it is said to be in the blood. As proof of this statment I was told that he never washed, a statement that is borne out by his appearance.

When Joshua was a young man he became a nolc sta. The name he acquired for that dance should have been kept for 2 years, during which period he should have kept a special bear-skin used in that dance alone. After using the skin for 4 years one of Judas's family offered him five skins for it, increasing the bid to ten, fifteen, and even twenty new skins when Joshua refused. There was no particular value in the robe, so Joshua became suspicious at the large prices offered and asked his mother's advice. She reminde him of the rule by which the skin should be kept for 2 years and begged him to do so. But soon afterwards the would-be buyer increased his offer from X twenty to twenty-five new skins, and Joshua sold, more in order to get rid of the man than from greed. He did not know that the eager purchaser wanted to send the skin to a Bella Bella s k who would use it as a per-

sonal possession with which to injure Joshua.

The sale took place in April, and the following December became crippled with a disease (? spinal meningitis) which weakened his back so severely that to raise hijself from the ground he was forced to place his fingers in his mouth and lever himself upwards with the muscles of the neck. For one year he was very sick. Then his friends carried him away to the hot springs below Kimsquit. Siut frequently reveals itself to patients at the springs, especially if they remain in the steam night and day. His friends were unwilling to give Joshua the chance of acquiring a kw l power so removed him at night, while during the day he was laid on a mat in the steam. On the first day that he lay there a diminutive man, resembling a Bella Coola except for a short tail, appeared on a flat stone that was within Joshua's vision. This little creature ran around the stone, and when it returned to its starting-point it stopped and was joined by a second creature of the same kind; the two ran around the stone three times, on each circle stopping at the starting-point, then disappeared. The next day as Joshua lay in the steam he heard a sound coming from the inside of the mountain as if a large number of people were talking and calling together but he could not distinguish any actual words. This ceased and was followed by a hissing sound, the spring became unbearably hot, and Joshua managed to crawl out. His courage soon returned, so first he wrapped his head ine blanket and crawled back. The water was still unpleasantly hot on his body and legs, but his head, protected by the blanket, was comfortable. The same phenomenon occurred on the two following days. After four days treatment he was well enough to walk and was brought home. On this occasion he saw siut and is still hoping for a further revelation that will give him a kw l power, which he would have achieved at that time if his friends had had sufficient corage to allow him to remain in the spring during night.

A year later Joshua felt that evil was being worked against him, and he told his

mother that he would die. As a result of the power which he had acquired in the hot springs he was visited in a dream by the half-man the lower part of whose body was white. This creature told him that he would not die if he refrained from sexual intercourse for one year. As he lay in his house it seemed as if he were in the centre of a vast plain with no mountains visible in any direction. His first apparition was of a black man with curly hair who seized Joshua andturned him over and over in his bed, the went to visit a girl who lay sick in the next house. Joshua's mother who was in the room saw his contortions on the bed but did not see the black man. On the same night the half-man carried him to the south where he washed him in a hot spring. Next day the father of the sick girl came to talk with Joshua who todd him of the black creature that had visited his daughter the preceding night, but the father had not been able to see it. The next night the same two apparitions came to Joshua, but this time he was carried to the west for his washing, while on the third night he was taken to the north. On the fourth night he saw the black man carry off the girl, and realised that this meant her death. He himself was taken to the east and washed. Next day Joshua learnt that the sick girl had died at the time he had seen the apparition bear her away. He told his visions and the nemedjonost a wanted him to become an a kw l but he declined fearing that he did not have enough power. With the coming of the first vision his appetite had returned, and he became steadily stronger until he regained complete health.

At the present time Joshua considers himself half-way to power, as proof of which he instances his frequent premonitions, for example some two weeks before this information was given to me he felt that trouble had come upon his house, and afterwards learnt that a son had been arrested for drunk and disorderly, for which he spent a week in jail.

At the town of Nuntz 12 miles below Stu x there are falls in the Whitewater River. Long ago in this town there lived a poor orphan boy who was cared for by some

charitable people. One day several sons of [illegible] stalt x a were playing on the river bank and threw the orphan lad over the falls. That night the his fate leaked out. When the boy was thrown into the river he fell through the water as threw a roof, without becoming even wet. Sliut came to him in the shape of a koho salmon, male, making him an x kw l djut. The koho gave him a kusiut game and dance in which the performer was placed on a layer of hemlock branches which were laid on the coals of a huge fire, more branches were laid on top, and finally the coals were raked back over the whole. I omitted to obtain details of this dance. The salmon told the boy to gather knots from rotten logs and touch with one of these the big toe of each of the boys who threw him in. After spending four days with the salmon the latter brought him home one morning not even wet. As he had been instructed the lad gathered knots, the people seeing him but not understanding their purpose. That night he touched the big toe of all those who tried to murder him who were living in one house, each absorbed a knot and died. The next night he dealt with those living in the next house and so on until all those who had tried to murder him had themselves been killed; obeying the salmon he was merciful only to slay those who had taken part in the action against him. In later years the lad had visions and became an x kw l , which often happens to a man who started as x kw l djut.

A long time ago a poor boy was living in a village where there dwelt a man who had a great affection for the youth and who used to help him in every possible way. The man was an x kw l djut, and the boy secretly practised earnestly in hopes of obtaining the same power. The boy had a great friend, a stalt man's son, who was frequently puzzled at

his chum's frequent disappearances from the village. He used to ask the reason but never received any satisfaction. At this time the son of an important stalt m in a neighbouring village died, and all the Bella Coolas prepared to go to the funeral. The poor boy confided to his friend what he had been doing, saying moreover that he had acquired power and might be able to restore the dead. They went to the death house where they saw the coffin by the hole in the floor through which it was to be taken out, since it is contrary to custom to remove it through the door. The poor boy could see an evil siut in human form sitting on the box, but this was invisible to his friend. He asked the latter to enter the house and ask the people to make an aisle for him. So the poor boy remained outside while his friend went in and explained the request, adding that he had known the boy for years during which there were periods of time for which he could not account for his frien's movements, and that it was now claimed that he had been gaining power during these periods and might be alble to restore the dead. The people listened eagerly and made an aisle for him as he entered and walked up to the box. Removing his nose stick, which was decorated with dangling shells, he picked up with this the siut, invisible to all others, carried it to the hole in the floor destined for the passage of the coffin, and threw it out. As he did so groans were heard from the coffin; it was opened, and they found that the dead had come to life. The poor boy became the recognised a kw l of his village.

About four thers was living in Bella Coola a young man, a relative of Joshua's, who had a prodigious appetite. He would eat anything, including vast quantities of rotten salmon eggs and other putrid foods. Arms, face and stomach all became fat, greasy and flabby, and he gave off an offensive smell. He was a stalt m and married a stalt m 's daughter, but she soon left him because of his grease and stench. He married another girl, she left him, then another and another, until he

had married all the available stalt m women, but not one would stay with him because of his objectionable smell. Then he married a poor girl who remained faithful and by whom he had a child. Not long after the birth of his child he pbtained a large quantity of mountain goat grease and eagles' feathers, carrying [illegible] he left the village and his family. He went up the west bank of the Neclestsconnay River which he followed until it became a mere brook when he crosse d over and returned down its east bank, strewing his path with eagles' feathers. Then he went up the north bank of the Bella Coola River, penetrating each affluent from the north, in each case ascending on the west bank, crossing when the stream had become a mere rivulet, and descending on the east bank, all the time leaving behind him a trail of eagles' feathers, and all the time eating nothing but the goat grease which he carried with him. When he had penetrated far into the upper reaches of the Bella Coola he crossed the river and descended its south bank, penetrating as before all affluents. Near the Whiteriver he heard a number of young girls singing merrily. A little below this place he came to his own village which he did not enter, instead followed his usual practice and went up the creek behind. He passed a clear pool, caused by a spring, immediately above which rose a crag about 3[illegible] ft. high. As his trail passed this he met a person, from whom there was no opportunity to hide owing to the narrowness of the road. The person was siut in the form of a handsome man, with comely appearance, fine featured face, long glistening hair, his whole body radiating beauty. Siut said, " I am what you have been cooking, it is the fault of your own gluttony that you have been having trouble with your wives. Come back to the pool," This was clear like a mirror. Siut told him to bend down, take up water in his hand and drink until his intestines were strained with the amount of water. As he did so siut struck him several blows on the back, and out gushed masses of putrid food. This was repeated several times. Siut said, "Just look at that filth, that is why you have had troubles." The man looked at himself, compared himself with

siut's radiant beauty, and expressed a desire to be more handsome. Siut agreed and told him to shut his eyes. When he had done so siut began to wash and massage him, starting at the man's headand working downwards. When he had finished the man saw a marked improvement in his appearance. the process was repeated several times, and every time the man saw that he was becoming more handsome. Finally all that was lacking to make him like siut was long hair. Siut washed and massaged the hair until it grew down below his hips; he was now an acme of beauty. Siut now bade him sit on the high rock, saying that shortly the people would pass up the valley and that all the girls would fall in love with him but that he must remain faithful to the one wife who had not forsaken him in the days when he was ugly and objectionable. Soon a friend of the young man's passed by, he did not recognise his transformed chum, but in answer to the latter's query as to where the people were going he replied that all were going up the small valley where they were at the time. Soon the people began to pass, and,as siut had warned him, all the girls fell in love with the handsome youth sitting on the rock. He would have nothing to do with them, and did not reveal MXMMMXF his identity until last of all came his faithful wife with their child. He returned to her, and in course of time became x kw l djut, and became wealthy.

At the time the first people were sent down from Nusmata four brothers chose to descend as wolves. S nhalotl gave them a box containing whistles for a sack. The four travelled far to the east where they got abelone shells, p lhan , and far to the west where they got a copper, alia. Then they settled on Calvert Island, Owiki, where they became the ancestors of the Owiki people. The youngest brother was a mere boy whom the three older used to leave in the house as housekeeper while they went hunting; they gave him explicit instructions not to open the box which was tidd withf rope. All went well for some time, but finally the boy yielded to temptation and opened the box. His brothers unexpectedly returned, and found him examining the

whistles, with his head almost out of sight in the box. They decided to kill him at once, crawled up, and closed the cover of the box on his head. The three sat on the cover until life was extinct. Then they laid the body on the ground before them and sent one of their number out to gather ~~a number of~~ small sticks. When he had returned they ~~XXXXXXXXXXX~~ covered the corpse with eagles' feathers and sat on the ground around it, raising and lowering the sticks as if they were throwing in the air objects. As they did so the feathers began to move, gradually lifting in the air until some passed through the roof. It was as if a miniature whirlwind of a gentlepwoer was agitating them. As The three brothers continued to use the sticks ~~XXXXX~~ the corpse itself began to move, finally disintegrating into eagles' feathers and passing through the roof. As it did so the three said, "Go back whence we came."

A young man named ~~Sai kwaio sam~~, a relative of Joshua's father was once netting salmon near Tc mot . He had caught all the salmon that he needed but decided to make one more haul. As he did so he saw in the water a giant toad with enormous shining eyes, and white feet. The toad entered the net which sankunder the weight. ~~Sai kwaio sam~~ was terrified, but plucked up enough courage to haul in his net when he found that the toad had turned to stone of which the ~~X~~ surface was smeared with greases. He placed the stone on top of his salmon and went home where he summoned the people from his own and neighbouring villages to view his wonder. There were ancient traditions of toads having been caught in nets but this was the first time that such had ever been seen by any of these present. The river bank was thronged with the crowd eager to see the marvel. A very old man who was well-informed concerning such matters now appeared and warned ~~XXXXXXXXXXX~~ the people to clear the space between the stone and the river. No sooner had this been done than the whole bank caved in, carrying into the river canoes, the pile of freshly landed salmon, and the mysterious stone. The old man knew that such had happened before and his

knowledge saved the lives of the on-lookers.

Sai kwaio sam did not become either an x kw l or an x kw l djut as a result of his capture because he both failed to retain the object and made publid what he had seen. Another example of failing to take advantage of opportunities befell the father's father of Simon Johnston. This man was going upstream at the time that the salmon were jumping when, unknown to him, one jumped into the canoe behind him. His first knowledge of anything untoward was when the bow of his canoe rose out of the water. Looking around he saw that this was caused by the weight of a grease covered stone in the bottom of his craft; the salmon had changed. The man threw overboard the floorboard with the stone on it. When later on he told his friends of his experience they informed him that he had missed an opportunity of becoming X ~~x kw l djut.~~

One of the most famous names in the recent history of the North West Coast is that of Tc b sa, chief of the Kitkatlas. He was a famous warrior, big and strong in whatever he did. On one occasion Tc b sa decided to visit peacefully Potl s, the most influential man of the time among the Bella Coolas. Years before a younger brother of Potl s had been slain in a raid under the command of Tc b sa; the Bella Coolas, Tal ios, and Kimsquits had decided on vengeance but had been dissuaded by . The following year, however, they raided the Kitkatl s but were defeated with heavy losses. In consequence many Bella Coolas were hostilely disposed to the Kitkatlas. When X Tc b sa's canoe was approaching Bella Coola it ran aground near the site of the cannery where it was fired on by several bellicose Bella Coolas. No casualties resulted and Tc b sa continued his course and finally landed on the tide flats near the south e the Bella Coola River where he was carrie d in state by his people on a moose skin. The Kitkatlas showed their peaceful intentions by displaying s sack masks such as are used when people attend a m, Tc b sa using

his own. As a rule such a mask is only worn when in the dance-hall but as this was a special occasion Tc b sa thought that he was justified in disregarding precedent. A further reason for him wearing it was that he realised that his life was in danger and if he had been killed he wished to die when clothed in XXX his mask. It would have been contrary to custom to kill a man when wearing a s saok mask, but there was so much ill-will felt by the Bella Coolas to the Kitkatlas that this rule might have been overlooked. Tc b sa did not use the s saok whistles that are blown when summoning guests to a [illegible] but he scattered eagles' feathers, a symbol of peace. Tc b sa landed below the village and with his many helperes soon erected a huge skin tent. The Bella Coolas were of two minds whether or not to slay the party; messengers were despatched up the valley summoning the inhabitants of the up-country villages to a meeting to decide their course of action. Several hotheads tried to precipitate matters by shooting down the tent, but Potl a persuaded them to desist, and also prevented them from stealing the valuable presents brought by Tc b sa when they were being carried from his camp to the Bella Coola village. A stormy meeting took place in which some counselled an immediate attack on Tc b sa's followers while others advised peace. All men, except slaves, took part in the meeting because if Tc b sa had come for war it would have affected them as much as the stalt m n, but no women were present. Those [illegible] desirous of doing so had given their opinions Potl a spoke in favour of peace, and his recommendation was taken without demur, as indeed it would have been if he had been the only man to speak for the course he favoured. No vote was taken. Then the non-guests met and decided on a plan to test the good faith of the Kitkatlas. The visitors were to be received in Potl a' house, both parties carrying weapons. A brother of Potl a was to dance around sunwise carrying a musket loaded with eagles' feathers. This was to be pointed at a brother of K Tc b sa, in a threatening manner who would be unaware of its harmless charge, if the latter became nervous and fired his own gun it would be the signal

for a massacre of the visitors. This was done, but Tc b sa's brother showed no signs of fear when the musket was pointed at his stomach, so the musket was fired with its harmless charge of feathers, a symbol of peace. Then presents were exchanged, on the largest scale ever seen in Bella Coola and [illegible] peace has continued to reign. This was KXXXM when Joshua's father was a young man. Tc b sa made a speech of which the gist was, "You know what I have done, though you kill me you cannot kill my name."

The people of Knight Inlet, Kingcome Inlet, and Blunden Harbour, known collectively to the Bella Coolas as Djcrda n x were raiders similar in character to the Kitkatlas. Their famous warrior chief was Siwidt. On one occasion a raiding party of these people, bound for Bella Coola, was lying concealed for the day in a harbour ~~near the~~ head of Dean Channel Arm when a party of Kimsquits entered the KM place to get water. The first knowledge they received of enemies in the vicinity was when one of their party, an uncle of Charlie Saunders, was fired on when he was drinking from a stream. A skirmish ensued in the course of which the same man wounded in the arm. He tried to escape by crawling through the woods over the shoulder of a hill back to the sea when he felt a sudden sharp blow in the back. He concluded that he had again been hit but continued crawling away till he found that the cedar bark cape which he had been wearing had caught fire, throwing this off he contrived to escape. Anpther Kimsquit man was wounded in the back but escaped by hiding in a hollow tree.

Afetr this affray the Djolda n x set out for home. Stopping at Kwatna they killed and cut the throat of a Kwakiutl KM woman whose family belonged to Bella Coola, Kwatna, and Bella Bella. In thus killing a woman and especially a woman of importance the Djolda n x broke established Indian custom. The raiders then encamped at Jacobsen's Bay. While in concealment at that point they saw a party of Bella Bellas en route for Bella Coola whom they rightly concluded would learn of

and inform the Bella Coola of the outrage at Kwatna ǩ as well as rescuing the Kimsqâits whose canoes they had destroyed and who were therefore unable to continue their journey. This was done while the raiders returned swiftly homewards.

When the Bella Bellas reported at Bella Coola what had happened a meeting was held at which all the stalt m s except Potl s were present. The murdered woman had a large box in her house near the site of the Hudson's Bay Store at Bella Coola, containing weapons, these were taken to Potl s who was a near relative of the victim. Next morning Potl s took up his position ~~on the sidewalk outside~~ in the door of his house, sitting with a cocked shot-gun in each hand, and his face smeared with ashes. He intimated that anyone passing in front of him would be shot immediately. For four days he sat thus without speaking and without eating. This was the only case ever known to Joshua of such being done but Potl s being a numi stalt m could do whatever he liked and nobody thought of gainsaying him, even the inmates of his house passing out through the refuse hole in the floor during these four days. When a man has killed another he smears his face with ashes and ties his hair into a knot, this action on the part of Potl s was to make known to all that he intended to go on a war raid. On the fifth day two large drums in Potl s's house were beaten to summon the people from the villages without ear-shot, ~~while messengers were sent to call the distant villages~~. No special beat was used for war the drums merely signified that the people were to gather. When they had come Potl s said, "So-and-so has been murdered by having her throat cut, she is my relative, get ready for a wins. We shall use her own powder and shot," which he then distributed among the people.

The Bella Coolas gleefully set out on the wins under the guidance of a man whose mother was a Djolda n x. The request of this man that his mother be spared had been granted. Among the warriors was a certain Kwalsänt, the last of the recognise specialists in warfare. Through worry over his important position he had become bald on the middle of the head with only a fringe around the edge. Next morning, they had spent the night at Kwatna Inlet, Kwals n dressed himself in his

war regalia. As he did so someone laughed at his appearance as he tied up his scanty hair into a top-knot. Kwals n took it as a slight to his reputation and in order to prove his valour walked downto the tide flats, about 100 yards away, it was low tide at the time, and said, "If you are brave practise shooting now, aim at my top-knot." His comrades laughed but one of them took careful aim with his musket and cut the knot, causing the hair to fall in disorder over Kwals n 's face. There was general laughter. The wina continued its course and as customary hid when near its destination, Kingcome Inlet, while a scout canoe went forward to ascertain the best method of attack. The Bella Coola Siwidt went in this. He failed to find the proper route so it was feared that he was trying to play the attackers false on account of his Djolda n x mother, so he was sent back to the main-party. A bella Coola man had a slight idea of the road so the scouting canoe went out again under his guidance, and lay hidden about a quarter of a mile from the hostile village. Kingcome Inlet is famous for its plachens, which attract fishermen from far and near, and while the Bella Coolas were delaying a canoe arrived for fishing from the north and told the Djolda n x that a wina had left Bella Coola to attack them, and that from the date of starting it must be near at hand at the present time. Two reconnoitring canoes at once set out from the threatened village, but though they almost stumbled over the carefully hidden scouting canoes they failed to find any trace of the attackers. That night the scout canoe returned to the main body and at dawn the attack commenced. It was a great success, many Djolda n x being killed and captured with the loss of only one of the attackers. This casualty was the captain of one of the canoes who had been unfortunate enough to have neither food nor ornaments,* On the morning of the attack his friends urged him to stay in his canoe saying that they would bring him prisoners to guard, but he refused and was killed a fate which was attributed to his lack of war decorations. Siwidt himself escaped. As the fight began the